subjective experience, we have a field of the action. of consciousness in which three movements of cognition can meet together, a certain kind of knowledge by identity, a knowledge by direct contact and, dependent upon them, a separative knowledge.. In thought separation of the thinker and the thinking is more difficult. The thinker is plunged and lost in the thought or carried in the thought current, identified with it; it is not usually at the time of or in the very act of thinking that he can observe or review his thoughts,—he has to do that in retrospect and with the aid of memory or by a critical pause of corrective judgment before he proceeds further: but still a simultaneity of thinking and conscious direction of the mind's action can be achieved partially when the thought does not engross, entirely when the thinker acquires the faculty of stepping back into the mental self and standing apart there from the mental energy. Instead of being absorbed in the thought with at most a vague feeling of the process of thinking, we can see the process by a mental vision, watch our thoughts in their origination and movement and, partly by a

silent insight, partly by a process of thought upon
thought, judge and evaluate them. But whatever
the kind of identification, it is to be noted that the
knowledge of our internal movements is of a double
nature, separation and direct contact: for even
when we detach ourselves, this close contact is
maintained; our knowledge is always based on a
direct touch, on a cognition by direct awareness